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The Oberlin Theological Review is published by the students of the Oberlin Graduate School of Theology, Oberlin, Ohio, three times a year.

Revelation

Walter Marshall Horton

NEAR the University of Chicago, at the entrance to a vast and beautiful park, stands a remarkable monument designed by the dean of North American sculptors, Lorado Taft, and known as the "Fountain of Time." Students of philosophy as well as students of art find in this monument much to meditate upon, since it perfectly typifies the mystery and pathos of human life, as we all experience it.

The principal theme of the sculptor, the rising and the passing away of the generations of humanity, is depicted in a curving wave of human figures which appears to rise out of the right-hand end of a still pool—the Pool of Eternity, we may call it—then sweeps up to a high crest in back of the pool, and finally subsides again into the left-hand end of the pool. At the right, one sees the children, just emerged from the mystery of eternity, greeting life gladly. Farther to the left, one sees the same faces taking on the ardor and resolution of youth. Still farther to the left, these youths and maidens have become grown men and women, with children of their own, and a look of serious responsibility on their faces. At last, on the extreme left, they have become old and feeble, and their tired faces are turned back again toward the source from which they came as children, and to which they are soon to return. That is the human drama as the sculptor sees it—but not yet the whole of it; for on the near side of the Pool, where the observer stands, there also stands a tall veiled Figure—is it God or is it Fate, *¿quien sabe?*—"Before whose face the generations rise and pass away."

That is the human situation which we all share, believers and unbelievers alike. We are born, we know joy and sorrow, we reach out to know life's meaning, we grow old and die before we can fully apprehend it. After all the ages that have passed, the riddle of the Sphinx, the enigma of the universe, remains incompletely deciphered. The eternal One that remains while "the many change and pass,"[1] still wears a veil upon its face.

Who can lift that veil, unless that mysterious veiled Being shall itself lift the veil and show its countenance? *Revelatio* in Latin (*apokalypsis* in Greek) means just that: the unveiling of that which is veiled. For Christian believers, the word "revelation" means *the gracious self-unveiling of the Lord of Destiny, whose veil no human hand can ever lift.* Not that Christians claim to have private access to "all mysteries and all knowledge";

Prepared for the Committee on Christian Literature of the Committee on Co-operation in Latin America. To be published by them in Spanish.

—W. M. Horton.

[1]Shelley, *Adonais*, Stanza 52.

rather, they are aware like St. Paul, that so long as life lasts, they will see "in a glass, darkly," *not* "face to face"; but they gratefully acknowledge that God has shown them enough of the light of the knowledge of his glory in the face of Jesus Christ,[2] for them to walk by all their days.

1. *The Modern Age Rejects Revelation*

The modern age, since the Italian Renaissance, the voyages of the Spanish and Portuguese navigators, and the first triumphs of modern science, has been increasingly marked by a tendency to reject all belief in divine revelation, because of the supposed sufficiency of human knowledge eventually to meet and solve all human problems.

The first great moderns, to be sure, saw no inconsistency between their new discoveries and the Christian revelation. Medieval philosophy had already harmonized natural knowledge with supernatural revelation, in the Christian Aristotelianism of St. Thomas Aquinas. The leaders of the Renaissance were opposed to Aristotle and the Scholastics, but never thought of questioning the truth of the Christian revelation in its own proper sphere. Leonardo da Vinci never supposed that his studies in aeronautics or anatomy were in the least incompatible with the reverence for Christ which he expressed in his immortal painting of "The Last Supper." Columbus was not posing, but utterly sincere, when he knelt and gave thanks to God upon his arrival in the New World. Kepler exclaimed devoutly, when he discovered the laws governing the motion of the earth around the sun, "O God, I think Thy thoughts after Thee!"

As time went on, however, the success of these pioneers in widening the field of human knowledge led to the wide-spread popular impression that there was no mystery too dark, no problem too difficult, to be dealt with successfully by the scientific method. *"Discovery" replaced "revelation" as the great word of the modern age.* Originally, "discovery" meant almost the same as "revelation," but with the important difference that the "unveiling" or "uncovering" was accomplished by human wit and skill instead of being granted as a divine favor. When this difference had fully developed its implications, men's attitude toward the Infinite and the Eternal became bold and aggressive instead of humble, and beseeching. Ignoring any gulf or any obstacle that might lie in the way, they reached out confident hands toward the Veiled Being, and sought to snatch the veil from its face. If veil after veil still hid the face of the Ultimate Mystery, even after many brilliant discoveries, that did not discourage them, for did not the endless future belong to them and their successors? Were they not launched upon a glorious and irreversible career of Progress? Must this career not lead at last to the great moment when the last veil should be snatched from Nature's face, the last secret of her laws be disclosed, and Man stand crowned as King of the Universe? Such hopes rose to their

[2] I Corinthians 13:12; II Corinthians 4:6.

highest point during the eighteenth century Enlightenment, when it was believed by the French Encyclopedists that political and religious problems could progressively be settled by pure rational analysis, as satisfactorily as Newton had already settled the problem of the physical universe.

The nineteenth century did not pitch its hope so high. The French Revolution, great as was its liberating effect, had not fulfilled the high hopes of the philosophers who planned it. Instead of a calm, rational setting-to-rights of all human affairs, it had fluctuated between the irrational anarchy of the Reign of Terror and the irrational tyranny of Napoleon. Kant, meanwhile, had subjected human reason to critical analysis, and proved to the satisfaction of many that it was not an adequate instrument of discovery outside the temporal stream of "things as they appear" (*phenomena*). Concerning *noumena* or ultimate realities, reason could discover nothing at all. The veil upon the face of the Infinite could never be snatched away by mortal hands. This verdict of the Critical Philosophy was generally accepted by nineteenth century philosophers, with the outstanding exception of Hegel, who insisted that the dialectic of history, if sufficiently prolonged, would eventually overcome all troublesome antitheses in one final crashing synthesis. The collapse of Hegel's temporary prestige gave the real intellectual dominion of the age to Auguste Comte and Herbert Spencer, whose positivism and agnosticism express the final logical implications of Kant's critique for religious thought and practice. These implications, briefly, are:

(1) The abandonment of all hope of any religious revelation whatsoever—"*ignoramus, ignorabimus.*"

(2) The disappearance of all religious interest in anything beyond the temporal stream, save for a vague sentiment of awe in the presence of ultimate Mystery.

(3) The fixing of religious hope and interest upon a new substitute for God—none other than Mankind itself, believed to be evolving toward complete practical mastery of its natural environment and complete social harmony, through the steady progress of science and invention.

This may be regarded as the typical attitude of the modern mind toward Christian faith in divine revelation. Faith in revelation is completely rejected, and replaced by faith in the unlimited progress of Humanity through the application of the scientific method. Whatever cannot be accomplished by this method is thought to be not worth accomplishing, or at any rate impossible of accomplishment by any other means. What are the consequences for life when this modern attitude is persistently and rigorously carried through?

2. *The Consequences of Rejecting Revelation*

It has been left to the twentieth century to expose the disastrous consequences of this modern rejection of revelation: the idolatrous exaltation of local and temporal goods to the status of absolute values, the fanatical pursuit of these partial goods to the exclusion of all rival values; the re-

sultant rending of humanity into bitterly warring factions.

Comte, Mill, Spencer, and other liberal humanitarians of the nineteenth century did not foresee such dire consequences, since these philosophers were unconsciously controlled by Christian presuppositions in spite of their rejection of the Christian revelation. When Huxley called Comte's Religion of Humanity "Catholicism minus Christianity," he did the great Positivist an injustice. There was more Christianity in Comte than either he or his critics supposed at the time. It was Comte's unconscious Christianity which made it seem self-evident to him that Humanity was worthy of worship and loyal service—as indeed it is, for Christians, since God has blessed our race with his incarnate presence.

Actually, the Positivist and Agnostic philosophies do not justify any such adoration of Humanity. If Man is merely a product of brute heredity and social environment, a highly evolved animal, why should he be loved and served? If he is a mere resultant of natural forces, why should he be valued above any other natural object? There is a psychological as well as a logical difficulty here. Can I love a general abstraction like Man or Humanity, in preference to myself, my family, my friends, my class, my nation? Universal Humanity, after all, does not exist as yet, in the concrete; it has still to be created, and the instruments of government, education, etc., through which mankind may some day be unified, have still to be invented. How can I love and serve what does not yet exist, when I am surrounded by concrete existent objects which appeal to me sensuously, and clamorously demand my allegiance? Why in short should I not be an egotist, a nationalist, or a fanatical idolater of some other sort, rather than a disinterested lover of humanity, if I no longer recognize any superhuman reality? The present century has answered these questions with terrible decisiveness.

To be sure, we still have among us the survivors of the liberal humanitarian school, of whom the most doggedly persistent is that veteran writer of cosmopolitan utopias, Mr. H. G. Wells. In his youth, Mr. Wells used to prophesy confidently, as though the unification of mankind was swiftly and irresistibly being brought about, by the irreversible trend of contemporary events. Now he prophesies stubbornly, angrily, condemning the present age as an "age of frustration,"[3] for as an honest observer he cannot deny that our age has turned against humanitarianism and reverted to partial and dehumanizing idolatries of many sorts.

No section of our divided world is wholly free from such dehumanizing idolatries. They first appeared in the industrialized countries, in the form of the worship of wealth, of bigness, of mechanical efficiency and individual self-aggrandizement from human welfare.

Next, dehumanizing idolatry appeared in the Marxian movement, whose original purpose was to correct the inhumanities of capitalist industrialism. Nothing could be more universally human than the final ob-

[3] *The Shape of Things to Come,* Books I & II.

jective of the Marxian movement, a "classless society"; but this ultimate aim has been approached through a "temporary" regime which is its complete opposite, the dictatorship of a particular class, led by a tightly organized party; and it is hard to get this class and party to resign their special prerogative, even for the sake of realizing their own theories. So an idolatry of the proletarian class and the Communist party grows up to match the capitalist idolatry of wealth and power and individual self-expression.

Finally, the corrosive individualism of capitalist society and the levelling tendencies of Communist society have provoked a new over-compensating reaction, more passionately idolatrous than all the rest; the Fascist idolatry of the State and the Nazi idolatry of a chosen race, both of which are combined in Japanese State Shintoism, weirdly mingled with an archaic worship of trees, rice crops and sacred mountains. Great Pan is not dead after all! He only slept, when Christianity cast its spell upon him; now in our own "progressive" century he has awakened again, and is turning the whole world into a pandemonium!

These last and worst forms of idolatry are now being opposed on the battlefield, with good hope of success, by a powerful group of nations which still cherish the dream of a united humanity. But can such idolatries finally be overcome by mere force of arms? Must they not be overcome by a higher faith, in which their partial truth is included and transcended? And where shall such a faith be found, if not in a fresh outcropping of authentic Christianity, endowed with something of the pristine power whereby it conquered the Roman Empire, unified Europe, and carried the Gospel round the globe?

3. *The Reassertion of the Ideal of Revelation*

There are many signs that authentic Christianity is about to reappear upon the earth, after a period of timidity and compromise on the part of Christian leaders. Among these signs, none is more significant than *the reassertion of the idea of revelation, after its long eclipse by the idea of scientific discovery.*

A great idea is not easily recovered when it has been lost for a long time. Before it is reasserted in its true form, it is usually reasserted in various incomplete and spurious forms. So it has been with the idea of revelation. Even in the last and worst of our contemporary idolatries, one may see a groping, abortive attempt to assert that there is *some higher source of light than human reason or human science.* Tragically, this higher light has been sought in man's lower, irrational faculties, which he shares with the animals. Divine honors are paid, in this cult of irrationality, to precisely those sub-human elements in man's nature which ought rather to be controlled and used in the service of his higher, specifically human faculties. As protests against a one-sided intellectualism, the deification of the biological urges by D. H. Lawrence and Ludwig Klages, the deification of the blind Will to Power by Nietzsche and Mussolini, have a certain relative justifi-

cation; but the attempt to build a culture or a civilization on such a non-rational basis is perfectly futile. The ruin of the German universities and the collapse of Germany's culture, when they ceased to follow science and reason and began to be guided by intuition and passion, make this appallingly clear.

A step closer to the genuinely Christian idea of revelation is the movement for a revival of mysticism, spiritism and occult science, which has been particularly wide-spread in South America. Every such movement, ancient or modern, testifies to man's hunger for immediate communion with the Infinite and the Eternal, and his faith that there is a secret inner gate in the interior castle of his soul, through which he may step into the divine presence when all outer, public gates seem to be closed.

It is no part of our intention to dispute Pascal's great dictum that the "heart has its reasons, which the reason knows not of," nor to deny that there are psychic powers in men, little understood as yet, whereby they have access to a spiritual world that lies beyond the scope of analytic reason. Christian mysticism has a long and honorable history, and its revival is always a sign of renewed vitality in the Christian movement. But we must still insist that *Psychic experience cannot take the place of divine revelation, nor by itself lift the veil from the face of the Infinite.*

This is true, even when the extremest claims of mystics, spiritists, and occultists are admitted for the sake of the argument. The writer once participated in a spiritistic *seance* where a certain "control," purporting to be a departed spirit, gave a long harangue about conditions in the other world. Taking him (as the amenities of the occasion required) to be precisely what he said he was, I inquired whether spirits in his sphere found it possible to know God so directly and so perfectly that all theological disputes were eliminated. The voice replied that although he and his fellow-spirits knew many things unknown to mortals, God was still an infinite Mystery to them, and they still had many theological differences! Is it necessary to say more, concerning the finite bounds within which the most extraordinary psychic experiences are still confined? We may conclude, then, that modern mysticism, like the ancient mystery cults of Greece and Asia Minor, *expresses a hunger* for supernatural light, and *prepares the way* for the receiving of the Christian revelation, but by itself does not satisfy the hunger that it excites or fulfill the expectations which it raises.

Sharply to be distinguished from all mystical revelations is the defiant reassertion of unique divine revelation by the Swiss theologian, Karl Barth. Following the Danish thinker, Soren Kierkegaard, and parting company decisively with all the Liberal Protestants—who find intimations of the presence of God everywhere in nature, history and human experience—Barth builds his system upon the "infinite qualitative distinction between time and eternity." In terms of our simile of the Fountain of Time, God stands on one side of the Pool of Eternity, man on the other, and "there is no way

from man to God." Nothing temporal, nothing finite, can possibly reveal the Eternal and the Infinite. *Finitum non capax infiniti.* But what no mortal man can hope to do, whether by reason or by mystic intuition or by both, God himself, in his infinite mercy, has done. He has crossed the Pool of Eternity, and at the midpoint of human history, unveiled his face in the face of Jesus Christ. Except to the eye of faith, the divine *incognito* is still impenetrable, even in Christ. Nothing man can ever learn in any other sphere prepares him at all for this surprising self-disclosure of God. The Cross of Christ is not the fulfilment of the highest human wisdom, but something shocking, humiliating, contrary to all expectations. Yet it must be received if man is to be delivered from his pretensions and idolatries. Here at this spot, striking into the stream of history at right angles from heaven like a bolt of lightning, is the only line of intersection between Creator and creature. God must be met here, where he has deigned to show himself, or not at all.

Barth has found few disciples to follow him all the way. Even his earliest and most intimate followers have been repelled by his sweeping denial that there is any discernible presence of God in all nature and all history, except in the face of Christ, or any connection between the knowledge revealed in Christ and knowledge of other sorts. In a symposium on *Revelation* published recently,[4] to which Eastern Orthodox, Roman Catholic, Anglican and protestant theologians all contributed, Barth was the only contributor who confined the meaning of revelation to Jesus Christ alone, and who made no attempt to relate the truth made known in Christ to truths made known in other ways. All others recognized in some way or other the existence of a "general revelation," more inclusive than that made in Christ. Yet all agreed with Barth in making a distinction between divine revelation and human discovery, and all saw in Jesus Christ a self-disclosure of God so utterly unique that it judges all other alleged revelations, and is itself judged by none on equal terms.

Such a consensus of opinion on the idea of revelation could hardly have been found among theologians of so many different backgrounds a dozen years earlier, when many theological books did not even use the word "revelation" and tended to identify religious knowledge with science, as the one normative form of truth. The change is partly due to the catastrophic events of recent years, and partly due to Barth's prophetic reading of the meaning of these events. Like most prophets, he has overemphasized the forgotten truth which it was his mission to restore, but by his emphatic presentation of it he has greatly helped to call attention to it. His name will undoubtedly be attached to the movement which is steadily bringing back the idea of revelation to its central place in Christian thought. But in all probability, the idea of revelation that will be reasserted is not his utterly

[4] *Revelation,* edited by John Baillie and Hugh Martin, London, Faber & Faber, 1937.

transcendental, bolt-of-lightning conception, but one in which the presence of God *within the temporal stream as well as beyond it* will be implied, and the final unity of all truth thus preserved. Let us try to outline such an idea of revelation.

4. *The Meaning of Revelation*

(1) *General Revelation*

There is a true revelation of God, in the most general sense of the word, in the order and beauty of nature, and in the pressure of moral law upon the human conscience. Two things, said Kant, are fitted to fill the soul with awe: "the starry heavens above and the moral law within." The same two sources of natural, universal knowledge of God were mentioned by the Apostle Paul in Romans 1:20 and 2:14, 15: "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"; "the Gentiles, which have not the law, do by nature the things contained in the law ... which show the work of the law written in their hearts."

Modern scientific investigation and philosophic reflection do not destroy but rather confirm this classic verdict. The universe demands an intelligent creative principle to account for the harmonies that run through it. The periodic table of atomic weights almost irresistibly suggests the work of an ordering intelligence. Whitehead, from an examination of the structure of the physical world as described by modern science, has concluded that a divine "Principle of Concretion" is everywhere at work. Philosophy, of course, is not confined to the field of natural science for its data. It finds food for further reflection in the realm of aesthetic, moral and other values, beyond the self-imposed limits of the natural sciences. No theory of the relativity of values can destroy the universality of great art and music, or the international, world-wide appeal of the Golden Rule.

The philosophy of religion reinforces and enlarges the testimony of science and general philosophy to the reality of God. Everywhere and always, men have bowed before some supreme and sacred object of devotion, loyalty and trust, in which they have seen their highest good, the source of all blessings, and to which they have willingly sacrificed all lesser goods. Conceptions of the nature of this supreme object have varied from place to place and from time to time. So have the forms of worship, and so have the codes of morals in which the will of the gods is believed to be expressed. But beneath all diverse modes of thought, diverse ceremonies, diverse customs, the philosophy of religion can discern an underlying unity. Even the blindest idolator is raising his hands and lifting up his heart to something beyond the crude image before which he bows; he is seeking for an abiding Reality in which his weak and ephemeral life may find secure refuge and final tranquillity—the "Unknown God" to whom the Athenians built an altar.

Important as is this general revelation of the reality of God, it falls dis-

appointingly short of our need. It assures us that there is a God of some sort, and that he is infinitely great, but it leaves his character and his will for mankind unknown, thus frustrating the hope of living relationship and interaction between man and God. To recur to our original simile, it convinces us that a Veiled Being, probably wise and good, watches over our destinies, but it does not lift the veil and disclose the face. Only special revelation can do that. There is some justification, then, for Barth's denial that there is any such thing as a "general revelation" or "natural knowledge" of God, since the only revelation that enables us to confront God face to face, or to love him and serve him as he deserves, is special revelation.

(2) *Special Revelation*

Special revelation is not a special way of knowing, different from and contrary to all natural ways of knowing. It is not a special privilege, reserved for a few ancient prophets and impossible for ordinary human beings. Prophets use the same reasoning faculties that ordinary men employ in their daily business; and their knowledge of contemporary history, science, and politics is an indispensable part of the context of their prophecies. The prophetic consciousness is latent in every normal man. Why then is not every man a prophet? Why is special revelation not more general?

The answer seems to be that although equipped with five senses and memory and reasoning powers, the ordinary man does not know the meaning of the divine messages that rain in upon him. He has eyes but he sees not, ears but he hears not. God may be displaying his glory in the stars, and his laws in the fate of nations, but our average man, absorbed in his own routine affairs, never "catches on." It is only when his own destiny is deeply involved that the scales fall from his eyes (as they fell from the Apostle Paul's in Damascus) and at last he really *sees.* At the point of death, or in the presence of some other grave crisis, he finds the veil upon the face of Destiny becoming translucent, and the light of God shining through.

Because suffering and disaster open men's eyes to the hidden truth, there is special reason for heeding the revelation that has come to mankind through God's Suffering People, the Jews. While they were still independent, the Jews were persistently ground between the upper and nether mill-stones of the Egyptian and Mesopotamian empires. Since their final conquest and dispersal by the Romans, they have endured persecution after persecution from their temporary hosts, in every part of the world. Some have been blinded and embittered by these sufferings; but their prophetic leaders have seen more deeply into the meaning of God's will and man's destiny than any other people. Through the events of their own tragic history, they have grasped the key to universal history. Revelation, says Archbishop Temple, is "the coincidence of event and appreciation."[5] The Jews were not "chosen" of God for special privileges; rather, they were specially

[5]Temple, *Nature, Man and God,* p. 315.

sustained by God's guidance and power in their special afflictions, that they might "appreciate" the meaning of all history in the events of their own history, and convey this meaning to all mankind.

This special revelation to mankind through the Jews culminates in the unique revelation through the Christ. He is despised and rejected of his people, as they have been despised and rejected of other peoples. On his back he bears the burden of a cruel and hostile world—and wins the victory over it. His Cross has always been a stumbling block to the Jews and foolishness to the Greeks, but the light which streams from it illumines the darkest mysteries of our existence, and makes all other wisdom seem like foolishness. The Wisdom of God in the Cross both humbles and fulfills all human wisdom. It does not solve all mysteries, but shows us a divine Mercy which stirs us to penitence and gratitude, and makes all other goodness seem poor and cheap by comparison. No sacrifice of the intellect is needful to receive this revelation; only a humble sense of one's own insufficiency and the grateful acceptance of the forgiving love which Christ generously bestows upon all who will receive it. Argument is unnecessary to support this revelation; the ancient story moves each wise and receptive heart as it moved the anonymous author of that most beautiful poem known to all lovers of Spanish literature:

> You move me, O Lord; the Sight of You
> Hanging on a Cross and bleedy there;
> It moves me to see your body gashed with wounds;
> The insults that you suffered, and your death all move me;
> But finally, it is your Love that moves me most . . .
>
> (trans. H. A. D.)

The moving of the heart at the spectacle of the Cross is no mere emotional shiver; it is the response of the reason and conscience to the light of God's truth; it is the witness of the Holy Spirit, God in us recognizing God beyond us. Though the divine truth thus recognized is the highest we know, and measured by no higher standard, it finds abundant confirmation in the unity it introduces into all life and all thought. Christ's Cross is the center of a redemptive movement which once unified the Roman world and saved Medieval Europe from barbarism. A Christ-centered life, as many of our contemporaries will testify, is a life at peace with itself, in which all science, all philosophy, are at the service of the highest good of all. A Christ-centered world civilization, some day, may know a similar peace and unity, which today are sadly lacking.

When such a civilization comes, faith in divine revelation will be easier; but it will come only through the persistent labors of those who believe in it when faith is hard, who follow their Master on the Via Crucis, not knowing how many crucifixions must be endured before the world's Easter dawns at last. Such men remain perplexed in their minds about many things; but in the face of the divine Sufferer whose Cross they help to bear they see the face of God unveiled, his will for them disclosed. It is enough. They are content.

Hope for East Asia

August K. Reischauer

However important a military victory in East Asia and the Pacific may be, our major objective there must be a new and better order. This will not be a simple task; the problems involved are complex and of long standing, springing from causes and conditions rooted in the past. It is therefore impossible to make blueprints for tomorrow's East Asian world without some knowledge of yesterday's history. Too many people making plans seem to think that significant history in the Pacific began specifically with Pearl Harbor. They envision our task as merely a military one.

To be sure, there are those who realize that something more must be done so that the future Japan will not go on another rampage. Therefore, they advocate, in addition to administering a thorough military defeat, the destruction of Japan's heavy industries and her other sinews of war.

This they would follow up with a prolonged military occupation of the Japanese homeland so that the people will realize that they have been defeated. The defeat must be "rubbed in." United Nations troops must march through the streets of Tokyo and the flag of the victors must float above the Imperial Palace. These "Japs" must be shown once and for all that they are not a super-race, that their fanatical patriotism and emperor worship cannot save them.

No doubt a crushing military defeat would have a tremendous effect on the Japanese people. There will be attempts to rationalize the defeat. But the more thoughtful and liberal elements will realize that Japan's recent course of action must come to an end and that a new way must be found if their country is to have any real future.

But, while there may be this salutary effect, something more will be needed to prepare the way for reconstructing East Asia along new and better lines. The causes that brought about the present conflict are not all summed up in Japan's spirit of aggression; building the new order will likewise involve much more than merely defeating Japan's armed forces.

I shall consider our problems under two main heads, the first being the causes of the present conflict. In this section Japan will occupy the center of the stage for she is, I think, the chief sinner. Then I shall suggest what is needed for reconstructing the East Asian world along new and better lines. In this section China will receive the greater part of our attention since a rejuvenated, united, strong and democratic China is the chief hope for the East Asian area.

Perhaps we shall clarify matters if first we glance at what might be called the *normal relations* among the East Asian peoples before Japan up-

set the old order. While we speak glibly about "sealing off" Japan from her neighbors and going on with building the new order without including the Japanese, we might pause and reconsider. Such a program is doomed to failure at the outset.

Remember that Japan has been for centuries, is today and will continue to be an integral part of the East Asian world. In at least three significant ways Japan is linked to the lands and peoples of East Asia. Her geographic kinship is obvious. She definitely belongs to the East Asia region and any plans for the future of the East must include her people.

Even stronger than the bond of racial affinity is the bond of an ancient common culture. For thirteen centuries Japanese culture has been a part of the great East Asia culture which had China as its fountainhead. In many ways the best in Japanese culture is but an extension of the Chinese.

However, Buddhism, which came to Japan from Korea and China and which for centuries served as the vehicle of the higher Chinese culture, was the source from which the Japanese derived their culture. Confucian ethics and philosophy probably have more Japanese admirers than Chinese. Thus it can be concluded that the Japanese have been the guardians of the common cultural inheritance of the East Asian peoples.

It is true that in recent years Shinto seems to have dominated the scene in Japan and, in its arrogant expression, has created a deep rift between Japan and her neighbors. But while this Neo-Shinto is a force to be reckoned with, Japan's general cultural life is far more rooted in Buddhism and those other forces which for centuries have linked Japan with her continental neighbors than in her native Shinto.

Western peoples are outsiders and will be regarded as such if we are too insistent in pressing our claims or our plans for reconstruction of that part of the world. Such plans must put forth the interests of the East Asian peoples rather than restore the *status quo ante.*

While it is important to understand Japan's age-long oneness with her neighbors it is equally important to note the ways in which she has differentiated herself in modern times from her neighbors, becoming much like a progressive, and aggressive, western power. There are three major characteristics differentiating present day Japan from other Oriental peoples.

The first is the fact that the Japanese people are generally far more literate than their neighbors. Education is nationwide and Japan's extensive school system reaches into the remotest hamlet and mountain village. Official statistics show that upward of ninety-eight per cent of the children of school age are in school.

A second differentiating characteristic is Japan's extensive industrialization. China and other oriental lands are still largely agricultural and have exceedingly limited and often rather primitive industries. Japan can produce almost anything, usually at amazingly low costs. The cheapness

of Japanese goods is not always due to the cheapness of Japanese labor. Sometimes, as in the case of her textile industries, it is due largely to her modern type of equipment.

The third difference between the Japanese and their neighbors is that they constitute a nation in the modern sense of the word. There exists a national unity and consciousness which make for strength and efficiency. All life is geared for achieving well defined objectives with little lost motion.

These characteristics which differentiate Japan from her neighbors are factors which might play a *big role in East Asian reconstruction, if rightly re-directed.*

Let us try to learn why it is that Japan has chosen to play the aggressor role, what it is that drives her on in her present course. There are four or five major reasons which seem valid to most Japanese and some, while not valid, are not essentially different from those which have led other peoples to take what they wanted by force.

One major reason stems from Japan's economic problems. Japan is truly a "have not" nation, far more so than any other great modern power. Seventy-five million people live in an area smaller than the state of California. Less than 20 per cent of the land is arable and the mountains covering most of Japan have only limited mineral deposits. What there is is usually of poor quality. It should be clear that Japanese statesmen are faced with almost insuperable problems in feeding Japan's millions.

In recent years the population increased rapidly and Japan had found means of supporting the increase. A chief method was the introduction of scientific agriculture through which the food supply was more than doubled. She helped solve her economic problems by extensive industrialization and world-wide commerce, by importing vast stocks of raw materials and exporting the manufactured products.

A second major factor in Japanese aggression is her fear complex. It may seem strange to say that this bold and aggressive nation is motivated in any way by fear. But the fact is that Japan lives in constant fear. Her economic insecurity is, of course, one cause of her fear complex. But there are other causes.

Japan lives in fear of Russia. She has fought one war against Russia and emerged victorious. But few Japanese believe that this Russo-Japanese War of 1904-05 really settled things. It is the deep conviction of practically all Japanese who are old enough to think about international problems that sooner or later Russia, this glacier from the north, will move south again.

The war against China was first represented as a war against Russian Communism. If the skeptic asked, "Why fight China if Russian Communism was the real foe?" it was pointed out that Russian Communism was gaining ground in China and therefore to protect Japan it was necessary to

fight in China. Even the setting up of the puppet state of Manchuria was interpreted as throwing out a bastion to keep Communism from further inundating China.

There was, of course, an element of truth in all this, for Russian Communism has had great influence in China and Chiang Kai-Shek himself fought the Chinese Communists for ten years before the present war with Japan began. It is possible that the conflict will flare up again.

Japan also fears a China that might be, a China rejuvenated, united, industrialized and recast into a strong modern nation. What would happen to Japanese industry and commerce if China with her four hundred and fifty millions were built up into a well rounded nation? There were elements in Japan desirous of pursuing a policy of friendship and cooperation with China. Foreign minister Shidehara advocated such a policy. Many Japanese liberals believed that it would work for the good of both peoples. Plans for mutual aid were blocked primarily by Japanese militarists. Therefore to the fear of Russia and of a strong China must be added this special fear of Japan's military leaders who fear the loss of prerogatives in national affairs.

A third factor in Japan's aggression role is her determination to be a first-class military power. She feels that she has a natural right to play such a role although lacking an adequate economic basis for the project. In the character of her national structure and in her long and glorious history Japan generally feels responsible for playing the führer role in East Asia.

Japan's claim to leadership is partially based on her victories over China in 1895 and Russia in 1905, together with her usefulness in the First World War in driving Germany from the Far East and her acceptance at the Versailles Conference and in the League of Nations. These successes have made the Japanese feel that their country is a first-class power and that it is so recognized by others. Since the modern trend seems to be towards a further concentration of power in three or four areas of the world, Japan reasons that she must be the dominant power in one area. Thus, if the western hemisphere is to be dominated primarily by the United States, North Asia and Eastern Europe by Russia, Japan claims the right to dominate East Asia and the Southwest Pacific. In addition Japan boasts of twenty-six centuries of existence as a nation ruled by the same imperial dynasty. The authority with which the emperor rules possesses "divine sanctions" for the nation was founded by a "heavenly descended" being and all the rulers have been regarded as direct descendants of the first. I do not say that all Japanese make such claims concerning their national structure but such is the propaganda which many accept in simple faith.

Nearly all Japanese have an amazing reverence for their emperor and are inclined to render implicit obedience to demands made in his name. It is, however, not true that all worship their emperor as divine nor accept the Shinto theory about the origin of the country and the divine descent of the

rulers. Their real beliefs on such matters are determined largely by the levels of personal intelligence and beliefs. Japanese Christians and some of the more intelligent Buddhists are to be included here. Recently much has been said in Japan about *Kodo,* the Imperial Way, which is given the "right of way" because it is the Imperial Way, or the Way ordained of Heaven itself. Christians and those influenced by Christian ideals would interpret it simply as Japan's responsibility in promoting the best interests of all peoples.

As a fourth major factor giving rise to the present conflict I would mention Japan's resentment against the white man's superiority complex and actual dominance of vast areas of the Far East. If this resentment were limited to the Japanese, its justification might be questioned, since they themselves demonstrate a pronounced superiority complex toward other peoples. However other orientals also resent the white man's domination over large areas to which they feel he has no just claims. Most orientals have been less vocal in this matter than the Japanese but the resentment is there and will become more and more pronounced in the future unless the grounds for it are removed.

A fifth factor in the present conflict which must be judged is the Anglo-American dictum of "unconditional surrender." If by this we mean that we are determined to win a military victory, it is not without its value. No one wants to "appease" the present regime in Japan. But if "unconditional surrender" means that the victor has the right to impose his will on the vanquished and denies the latter no chance to be heard—I fear this is what the formula means to most people—then it is downright stupid.

By demanding "unconditional surrender" we force even the best elements in Japan to cast their lot with the present regime and fight to the bitter end. This will undoubtedly prolong the war far beyond natural requirements at a terrible cost in lives on both sides without solving the major problems. Sooner or later we must solicite the cooperation of the better elements in Japan if we are to build a peace structure in the East Asian world.

It may be assumed that our war effort in the Pacific will bring about the complete military defeat of Japan and put an end to Japan's grandiose plan for a "New Order in East Asia." It may be assumed further that all territories overrun by Japan's forces since 1931 will be freed and restored to their legitimate owners. Japan's modern empire will be dismembered and her holdings reduced considerably.

Something not so clear is what the united nations plan to put in the place of Japan's "Greater East Asia Co-prosperity Sphere." That East Asia needs a prosperous new order goes without saying. On that point Japan was absolutely right, however wrong she was in the methods used in attempts to create that new order. Let us not deceive ourselves. We cannot turn back the clock and simply restore things as they were before. Recon-

struction in East Asia must mean building something new and better. If it is just that Japan be forced to restore what she has taken in recent years it is also just that other restorations be made. The Chinese have made it plain that Hong-Kong and other concessions held by Western powers in China must be returned. The sooner this is done the better. The French never had any real rights in Indo-China and they have done very little during their occupancy there to justify their being reinstated after the Japanese have been ousted. The record of the British in Malaya and Burma is somewhat better, but it is perfectly plain that neither the Malayans nor the Burmese showed great zeal in defending the British regime against Japanese aggression. It may therefore be assumed that they will not be satisfied with a mere restoration of the *status quo ante,* even though that would be better than Japanese rule.

If the East Asia regional organization is limited in membership to East Asian powers it would mean China and Russia as major powers and perhaps Thailand and the Philippines as minor partners. Japan will naturally be excluded from membership for some years. Of these Russia, the most powerful member, has natural interests in her neighbor Korea but has few connections with the countries of Southeast Asia and the archipelagoes of the South West Pacific. Thus it seems inevitable that, in the formation of an East Asia regional organization which is to assume the trusteeship of extensive areas in which the peoples are not yet ready for national independence and self-government, western powers will have to play a considerable role for a while, although this may give rise to suspicion and resentment by Orientals. It will therefore be all the more important that from the very beginning, and even before the end of the war, unmistakable proof be given that the white powers do not intend to reestablish the *status quo ante* but that they will promote a new order of things in East Asia which puts the interests of the peoples concerned above all other interests. The day of white empires in that part of the world is past; that means not merely political empires but economic empires as well.

But that raises the most fundamental question of all, i.e. whether we have the necessary moral and spiritual basis on which to build the new and better order in East Asia. Is there the requisite spiritual foundation in the life of the East Asiatic peoples themselves for this new order in which they shall be strong and free while living in peace with their neighbors? Have we a basis in our own national life which will enable us to carry through the great task of helping the people of East Asia reconstruct their lives?

Let us see first what the peoples of East Asia have in their own spiritual heritage on which they can build. As I pointed out previously, the peoples of East Asia have for centuries shared in a common culture which was primarily religious and stood for high ideals. In the higher aspects of East Asian religions are elements of moral strength and spiritual insight.

Taoism in its classic forms teaches that the true norm of man's life has

its grounding in the eternal Tao, that spiritual order of the universe of which man in his deepest being is a part and to which he must be true if he would have life at its best. And this divine order, when translated in terms of practical human life means a life of unshakable goodness and sincerity. "To those who are good (to me) I am good, and to those who are not good (to me) I am also good and thus all get to be good. To those who are sincere (with me) I am sincere; and to those who are not sincere (with me) I am also sincere—and thus all get to be sincere."

True greatness is a life of humble service to others. It is just the opposite of that arrogance which divides the world into a master race and an enslaved world. "What is noble makes inferior position its root. What is high makes lowliness its foundation." "The highest excellence is like that of water. The excellence of water appears in its benefitting all things and in its occupying, without striving to the contrary, the low place which all men dislike. Hence its way is nearer to that of the Tao. "Therefore he who wishes to be above the people must speak as though he were beneath them.' He who wishes to lead them, must put himself behind them." . . . "For love is victorious in attack, and is invulnerable in defense." Heaven arms with love those it would not see destroyed.

In Confucianism, East Asia has another source of great moral values. It stands basically for an ordered society whose foundations are ethical in character. "To be able wherever one goes to carry five things into practice constitutes Jen . . . they are respect, magnanimity, sincerity, earnestness, and kindness. With respect you will avoid insult; with magnanimity you will win over every one; with sincerity men will trust you; with earnestness you will have achievement; and with kindness you will be fitted to command others."

Confucianism, stands not only for a virtuous personal life but also the individual's moral life in relationship to society. It is definitely a system of social ethics. The main idea running through Confucianism is that there is a definite moral order governing man's relationship with his fellow men. In this each individual has his duties and responsibilities. When each lives up to the ideal that is set before him life will be orderly and peaceful. When asked for a simple rule governing all human relationships and expressed in one word Confucius replied "Is not Reciprocity such a word?"

Buddhism is the third main source of a moral and spiritual basis of life among the peoples of East Asia. At its best, it stands not only for certain high moral values found in Confucianism but definitely enriches life in a more deeply religious way. Because of an emphasis on spiritual values possessing universal validity it was Buddhism, rather than Confucianism, that played the big role in East Asia in cultural and spiritual dissemination, acting as the instrument through which Confucian teachings and other values originating in China were made the common possession of East Asian peo-

ples. The most persistent influence surviving the past in Chinese life is Confucianism. It is less encumbered with superstition than Taoism and Chinese Buddhism, and its main teachings are better known, at least among the more intelligent classes, than are the higher teachings of Taoism or Buddhism.

What are these new forces to which the present generation of Chinese and other East Asian peoples now look for help? They are forces which were mustered primarily by the impact of the western world. The most constructive is Christianity. Speaking of the direct Christian influence on the Far East, T. Z. Koo writes, "I think it is not mere accident, that so many of the new currents of life in the Far East today can be traced directly to men and women who have come to know Christ . . . Christ has not destroyed any of the values we have known in the past; but he has lifted them up, sanctified them, and made them mean more to us than before we knew Him."

There are approximately 3,000,000 Christians among China's 450,000,000—less than three-fourths of one per cent of the population. Measured in terms of influence, however, Christianity is a major factor in China today, particularly in the lives of the leaders. The 15,000 churches and preaching places, the numerous Christian schools, colleges and universities, and the 160 hospitals, dispensaries and other places of service throughout China are beginning to act as a leaven for the whole lump. It is true that many of these centers have been seriously affected by war. In many cases Christian institutions have had to sacrifice their physical equipment and migrate into the hinterland. But they have shown a vitality which has helped to survive the loss of property. This tragedy in many ways is extending the Christian influence. Perhaps no form of Christian work is more appreciated by the Chinese than that of Christian Education. It is because they realize that their country more than anything else needs competent and consecrated leaders. A prominent official in an important government agency while discussing the scarcity of workers said recently: "I look first for a Christian graduate of a Christian university, then for a non-Christian graduate of a Christian university, and only last for a man from some other institution." In China's *Who's Who* one-sixth of those listed are Christians and one-half are graduates of Christian Schools.

The greatest promise of East Asia is indicated in what has already taken place in the lives the small band of Christian men and women who, while conserving the highest values in China's own ancient culture, seek better things from Him who came not to destroy but to fulfill the best in all people. How closely these Christians follow Jesus may be seen in their attitude towards the Japanese. Although they and their people have suffered at the hands of Japan, they seem to have little bitterness in their hearts towards the Japanese people. Here lies the real hope for a new and better order in East Asia.

In the task of bringing the people of Japan back into the fellowship of

nations we can count on forces operative in Japan itself. Japan's own spiritual heritage which she has in common with other people and which bound her to them in the past can still be counted on to be of some help. But what is more promising is the reality and vitality of the Japanese Christians.

Fortunately Japanese Christians are intelligently grounded in the essentials of the true faith. Because of their high caliber they exert an influence far beyond what their numerical strength might indicate. They are, of course, loyal to their emperor and their nation as we are loyal to our country. But they know a higher loyalty, loyalty to God and His Kingdom. The Church in Japan regards itself as an integral part of the ecumenical church. Japanese Christians prize very highly their fellowship with the Christians of other lands. They believe as firmly as any of us that this bond of fellowship still reaches across the chasms which war has made between nations and peoples. It is on this high plane that we must renew our contacts with our brethren in all enemy lands.

Dr. Chiang Visits Oberlin

One of the greatest privileges of attending seminary is the opportunity to meet men and women whose religious experiences have been as vital as their lives have been varied. Such an opportunity was mine when Dr. Newton Chiang, Professor of Religion at Nanking Theological Seminary, visited Oberlin this winter and told of his experiences in China after the fall of Nanking, especially of that long trek to the west. This is what he told us.

"My trip started just before the fall of Nanking. At that time there was no boat, train, or bus. I had to be in Nanking until I finished my duties in the school, so I was the last one to leave the school. My last evening in Nanking there were two blackouts in the city. Every hope for going away was gone, so all I had left was my faith in God. I spent the whole night in prayer seeking guidance from Him. I thought of what Phillips Brooks wrote, 'Faith means walking in the dark with God.' Before daybreak I heard a little voice, very distinctly saying, 'Newton, rise up from your weak and trembling knees, rise up and go with your family to be my witness arousing young people for Christ.' So before daybreak I arose and put on my scout uniform, and looked around in my study of twenty-thousand books that were so precious to me—I had to leave them all for religious freedom. . . . I still kept four books with me: my first book, Ordination (1928) from Bishop Huntington, an American Bishop; the second, a book of prayers, given to me as a Christian gift from a British missionary; the third book, a book of prayers from an American missionary; and the fourth from the state of Ohio, a devotional book of 1937, 'Easter Forward Day by Day.' I had these books to lead me on. I covered forty miles the first day, and so on until the fifth day when I met my wife and boys. Then my wife began to argue that I should go on without her and the children. I was determined we would go to West China together or die here together. We had plenty of time for argument, as it was a rainy season. We trusted in God, and started our trip to West China with eight dollars of American currency. We were grateful to many new and old friends and especially to farmers who provided food and lodging, and would take no pay. When we arrived in West China we had travelled six thousand miles, of which we had walked two thousand. It took us 355 days to make the trip."

Dr. Chiang has summarized his experiences in a short poem which he entitles, "On Foot to Freedom":

The whole family are walking, are walking, step by step,
On foot to freedom, from Nanking to Chengtu, to the great West,

Walking, walking, and walking . . . six thousand miles,
Past and over are three hundred and fifty-five days and nights,
Lost and gone is everything save our own bodies,
Still our Heavenly Father bestows on us His gifts:
Many friends with loving hearts,
Sun and moon, overhead the beautiful stars,
Rain and snow, wind and frost, and clouds in the skies,
Huge rocks, mighty rivers, great lakes and lofty mountain peaks,
Dense forests, tall bamboos, birds singing and the fragrance of flowers,
And more was given us—joy which gold cannot buy,
And strength to struggle with wind and water, burning sun and open air,
And then He gave us peace that passeth all understanding.

—MICHAEL RINGENBURG.

A Choice for the Chaplaincy

My problem was most acutely realized in a choice I had to make in December, 1944. Since January, 1944 I had intended to enter the Naval chaplaincy following the completion of my work toward a seminary degree. My resolve was greatly challenged recently by the offer of a position which involved ministry to people in a large city experiencing the tremendous pressures of war-time disruption. My challenge was to evaluate the respective needs and the proper place for my service. I decided for the chaplaincy.

I could not escape the fact that from the beginning of Selective Service activities, the minister has been exempted from the draft. His is the only profession that has been so treated. Where members of other professions were not drafted as such, there was so much pressure brought to bear that they enlisted. The minister can continue in his parish without question. He cannot do as others, and wait until the government calls him. The only way the need of ministry to the Armed Services can be met is through the initiative of the minister.

Furthermore, the question had to be answered, "What should the minister do in his preparation for a full ministry?" There can be little doubt of the value of the experience to be gained in the industrial throb of the city, in the necessity to meet and work with many types of people. But the complete infiltration of military spirit into our culture is also a force to be reckoned with in the future. This war has become real to more homes than any other war. Its effects are more widespread. There are a few homes where the war has not become intensely personal, but they are very few. Nor can we fail to recognize that the agitation for peace-time conscription is most serious. Regardless of the efforts of the religious bodies, there appears to be a trend toward increased militarization of our nation. Can the minis-

ter fail to gain understanding in this area, whether he approves of it or not?

Again there stands the fact that some armed units do not have the services of a chaplain. One of the latest reports from the office of naval officer procurement states that one hundred chaplains are needed each month, and forty are being commissioned. My brother is in one of the units that are without chaplains. The unit has been participating in the spirit-crushing campaign of northern Italy. The only chaplain they have had in many months is one who manages occasionally to leave his own work for a short time. My brother, though he is a lieutenant in charge of communications, has had the duty of chaplain pressed upon him at times because of his previous training. Here at home there is a minister available when he is needed. Such is not always the case in the Services.

Within this framework, I have made my decision. Naturally only time can tell whether it was the right one or not. In any case, one's own efforts in his place of service makes it worthwhile or worthless. Present trends indicate that the services of chaplains will be required again, perhaps before I shall have reached the age of present limitation. I want to be prepared.

—GLENN F. LOCKARD.

Books in the New Testament Field For the Minister's Library

Suggested by Clarence Tucker Craig*

E. I. BOSWORTH, "The Life and Teaching of Jesus" _____ Macmillan, 1924
B. H. BRANSCOMB, "The Teachings of Jesus" _____ Cokesbury, 1931
SYDNEY CAVE, "The Doctrine of the Work of Christ" ___ Cokesbury, 1937
MARTIN DIBELIUS, "From Tradition to Gospel" _____ Scribner, 1935
MORTON ENSLIN, "Christian Beginnings" _____ Harper, 1938
FLOYD FILSON, "One Lord, One Faith" _____ Westminster, 1943
MAURICE GOGUEL, "The Life of Jesus" _____ Macmillan, 1933
M. R. JAMES, "The Apocryphal New Testament" _____ Oxford, 1924
JOSEPH KLAUSNER, "Jesus of Nazareth" _____ Macmillan, 1925
KIRSOPP LAKE, "The Apostolic Fathers" (Loeb Library)
_____Heinemann-Harvard, 2 vv., 1913-1914
A. B. MACDONALD, "Christian Worship in the Primitive Church"
_____Scribner, 1934
MACGREGOR AND PURDY, "Jew and Greek: Tutors unto Christ"
_____Scribner, 1936
C. C. MCCOWN, "The Search for the Real Jesus" _____ Scribner, 1940
A. D. NOCK, "St. Paul" _____ Harper, 1939
RUDOLF OTTO, "The Kingdom of God and the Son of Man"
_____Zondervan, 1938
E. W. PARSONS, "The Religion of the New Testament" ____ Harper, 1939
ALBERT SCHWEITZER, "The Mysticism of Paul the Apostle" ___ Holt, 1931
E. F. SCOTT, "Varieties of New Testament Religion" _____ Scribner, 1943
B. T. D. SMITH, "The Parables of the Synoptic Gospels" __ Cambridge, 1937
JOHANNES WEISS, "The History of Primitive Christianity"
_____Wilson-Erickson, 1937

SUGGESTIONS FOR COMMENTARIES

MATTHEW:

B. T. D. Smith, "The Gospel According to S. Matthew." Cambridge (Cambridge Greek Testament)

**Editor's Note:* Dr. Craig has modestly omitted one important volume from his list, his own book, "The Beginning of Christianity" (Abingdon-Cokesbury, 1943), which may well take its place along with the other volumes on the list.

MARK:

B. H. Branscomb, "The Gospel of Mark." Harper (Moffatt).

LUKE:

J. M. Creed, "The Gospel According to St. Luke." Macmillan.

SYNOPTICS:

Major, Manson & Wright, "The Mission and Message of Jesus." Dutton.

JOHN:

G. H. C. MacGregor, "The Gospel of John." Harper (Moffatt).

ACTS:

F. J. Foakes-Jackson, "The Acts of the Apostles." Harper (Moffatt).

Foakes-Jackson & Lake, "The Acts of the Apostles," v. 4-5. Macmillan.

ROMANS:

C. H. Dodd, "The Epistle of Paul to the Romans." Harper (Moffatt).

I CORINTHIANS:

James Moffatt, "The First Epistle of Paul to the Corinthians." Harper (Moffatt).

II CORINTHIANS:

H. L. Goudge, "The Second Epistle to the Corinthians." Methuen (Westminster).

GALATIANS:

E. D. Burton, "... The Epistle to the Galatians." Scribner (I. C. C.)

EPHESIANS & COLOSSIANS:

E. F. Scott, "The Epistles of Paul to the Colossians, to Philemon and to the Ephesians." Harper (Moffatt).

PHILIPPIANS:

J. B. Lightfoot, "Saint Paul's Epistle to the Philippians." Macmillan.

I & II THESSALONIANS:

J. E. Frame, "... The Epistle of St. Paul to the Thessalonians." Scribner (I. C. C.).

I & II TIMOTHY & TITUS:

E. F. Scott, "The Pastoral Epistles." Harper (Moffatt).

HEBREWS:

James Moffatt, "... The Epistle to the Hebrews." Scribner (I. C. C.).

GENERAL EPISTLES:

James Moffatt, "The General Epistles, James, Peter, and Judas." Harper (Moffatt).

JAMES:

J. H. Ropes, "... The Epistle of St. James." Scribner (I. C. C.).

JOHANNINE EPISTLES:

A. E. Brooke, "... The Johannine Epistles." Scribner (I. C. C.).

REVELATION:

I. T. Beckwith, "The Apocalypse of John." Macmillan.

The Dean's Page

Dear Friends:

The New Year finds me possessed by conflicting emotions of sorrow, hope and despair. The war tolls mount. Familiar faces disappear or reappear deep cut by the lines of suffering and horror, seen or endured. The Autumn promise of an earlier peace has faded and in its place is the mounting evidence of the unwillingness of 'the elder statesmen' to seek other than the ways of power politics for the solution of the world's ills. Yet, with constitutional and, I believe, Christian optimism, I hope. 'The promise is as bright as the promises of God.' What are the promises?

'A straight gate and a narrow way.' God made us for struggle. He set our feet in a steep red way. He showed us in Jesus the righteousness that is the reward of a cross, accepted and glorified. Life does not grow stronger in its easy days, but by finding how to do its best in adverse times somehow. Carrying a cross does not add weight. It adds energy.

'Joy cometh in the morning.' It was an ancient sage who found a word that applied to all circumstance—'This too shall pass away.' Bitter as these times may be, other men have tasted gall. The weary centuries have heaped their burdens on mankind but always relief has come. Loss has brought gain. The cost was great, but the gain was steady. The gold came pure from the refiner's fire. No one would ask for war that peace might come, but if we are wise and not despairing we can bring the new day. The new day is God's will. May I not be slow and late.

'Lo, I am with you.' We never walk alone. 'Standeth God within the shadow keeping watch.' The God of history is the Master of history. He cannot be defeated in His purpose to give 'peace on earth to men of good will.' The more we seek his presence and know his companionship the surer is our confidence in our ability to do all things through Him. Jesus taught us that God is more eager than we for that companionship, and that in it alone is to be found the fulness of the stature of life.

By these promises the New Year gives me its challenge. Let me be strong. Let me not be slow and late. Let me walk right beside Him. And you?

Faithfully, hopefully yours,

—T. W. Graham.

Book Reviews

The Dean's Book List

FOR WE HAVE THIS TREASURE, *by Paul Scherer.* New York: Harper & Brothers, 1944. 212 pages. $2.00.

For more than twenty years Paul Scherer has been the pastor of the Church of the Holy Trinity, New York City. To that task he brought a maturing life, genial and generous in its outlook, confident and wise in its Christian faith, experimental and growing in its method and message. Radiating decency and saying honest things well, Dr. Scherer has found an ever widening influence in his own communion and among the lay folk and the clergy in other denominations. His choice as lecturer on the Lyman Beecher lectureship was a natural one. The lectures, now published under the title "For We Have This Treasure," were delivered at Yale in 1943. They are worthy of a place among the best that have been given on that famous lectureship.

Dr. Scherer chose an unusual plan for the arrangement of his material. "The bulk of it has been set down bodily with a kind of ready-made framework lifted here and there from Paul's epistles." This framework consists of chapter, section and sometimes paragraph headings in the words of the epistles. For his purpose the author frankly sets to one side some of the questions raised and conclusions reached by New Testament scholars as to the Pauline authorship or content of the epistles. He finds the "fiery little apostle" in Timothy and Ephesians as well as in Galatians and Romans.

It is clear that Dr. Scherer has made the epistles a part of himself, finding in them a picture of his own experience, his own convictions and his own ideals. "It is almost as if Paul himself were standing this hour in front of us, looking at what we see and telling us what he has found" and in brilliant literary style, with gentle but searching humor, and cogent compelling argument making us to see "face to face," and "to know even as we are known."

There are six lectures in all. The first four, for the most part, set forth the "indispensables" for effectiveness in preaching—a call; a personal knowledge of God, firing the imagination as He 'fills the spaces between the stars'; a man to man knowledge of one's congregation; a humbling sense of one's own eternal worth and that of his fellowmen who are "capable of moving about in the companionship of the Eternal"; an abiding hatred of all evil; a transforming experience of a gospel which redeems the whole man and makes him a participant in and an active agent of a 'commonwealth of the redeemed'; a life disciplined and devoted to Jesus who is "the glad good news" and who through his Cross "judges life, ransoms life, and sets life upright on its feet again." This is the richer portion of the book. In clarity of statement, in completeness within brief compass, in understanding presentation of the wistful yearnings of his own and the souls of all his aspiring fellows in the ministry, in winsomeness of persuasion, and in sympathetic stimulation of holy imagination these chapters stand equal to anything that has been written in the field of homiletics.

I confess to a feeling of anti-climax after reading the last two lectures. This may have been because they deal with "the final business of preparing and delivering a sermon" and so of routine matters which must ever stand upon a lower level. They are heavy with advice, and filled with the wisdom accumulated by a first class "workman" who puts at the disposal of his fellows the helps which through years of faithful preaching have made him a helpful "letter of Christ." They take account of the demands of preaching, in time, hard work, patient and persistent practice, and of the skills which must be developed if the "Preacher" is to be "a sound workman."

This book should be read by every novice in the preaching ministry. It could be read with great profit by every minister and by any layman who is vitally interested in the Church. Everyone who reads it will be made aware of himself, his times, his opportunity and his responsibility to his fellows and his God. He will have

his courage strengthened, his understanding deepened, and his will quickened. He will know a fresh spring in his step, a new glint in his eye, a new zeal in his heart, a fresh desire to make himself "God's unrepeated handiwork," a workman "needing not to be ashamed."

T. W. GRAHAM

Philosophy of Christianity

THE CRISIS OF FAITH, *by Stanley Romaine Hopper.* Nashville, Tenn.: Abingdon-Cokesbury Press, 1944. 328 pages. $2.75.

Methodists have been aware for some time that something new and strange was happening at Drew Seminary. Lynn Hough was talking about Irving Babbitt and Paul Elmer More and Jacques Maritain rather than about Borden P. Bowne and the other canonized saints of the Personalist tradition. Edwin Lewis had issued a *Christian Manifesto* that sounded like a repudiation of liberalism. Was Drew going Classic, or Catholic, or Calvinist, or what?

Now comes a first book from one of the younger teachers at Drew, which helps to define the new tendency more positively. It is a very brilliant book, sparkling with epigrams, full of learning leavened with wit. And it makes evident that what is going on at Drew is no mere conservative reaction, but a vigorous reform movement, true to Methodist traditions (including Personalism) but relating them to a wider context and reshaping them creatively in view of the present crisis.

The book falls into two parts: "Our Fatal Heritage," and "Our Heritage of Faith." The first is critical, the second constructive. They are separated by an Interlude, "Alice and the White Knight," which is worth the price of the book. If you have never read *Through the Looking-Glass* philosophically, you will after this! I am informed that this Interlude was originally a chapel-talk. Chapel attendance at Drew must have gone up steeply after that.

In the critical part of his book, Dr. Hopper is very close to Maritain, Dawson, Gilson and other Catholic critics of modern culture. He agrees with them that the modern age is one long reduction to absurdity of the major premises of the Renaissance: the sufficiency of the world and man without God. When modern civilization took this fatal turn, it went "through the looking-glass," into a world where everything became increasingly meaningless and topsy-turvy. In such a world, it is not enough to recommend that the White Knight should get on his horse the other way. It is necessary to view the whole development in the light of those fatal first assumptions, and so stimulate that vigorous act of will which finally snaps Alice out of dreamland and back to reality.

But Dr. Hopper differs from his Catholic confreres in refusing to take medieval Christianity as a norm to measure the insanity of the modern age. He believes medieval thought was a dangerous compromise between Biblical Christianity, Greek metaphysics and mysticism, and Roman authoritarianism. The modern revolt against the static bounds imposed by medieval "ontologism," the modern reassertion of a "teleological" world-view, were truly Christian and must be preserved. The line of thought which best preserves them is one which goes back through Kierkegaard and Pascal and Luther *past* the Aristotelian rationalists and Platonic mystics to Socrates himself. Socratic self-knowledge, deepened by the more tragic self-knowledge induced by the Cross, is to Dr. Hopper the basis of a true Christian philosophy. Not the Catholic "analogy of being," which is too abstractly, impersonally metaphysical, but the "analogy of the Cross" which sets us in the presence of the supreme Person, sets the proper mode of procedure for such a philosophy. Dr. Hopper has given us only the preface to his system in this first book of his, but whets our appetite for more.

W. M. HORTON

Philosophy of Religion and Christian Missions

SOCIOLOGY OF RELIGION, *by Joachim Wach.* Chicago: University of Chicago Press, 1944. 412 pages. $5.00.

Here comes to hand a new tool for all students who make use of the sciences of religion in their investigations. It is a major work in a relatively new field, the sociological analysis of religious phenomena. Heretofore we have seen the data of the religions of mankind ordered in terms of historical or psychological science. Such treatments have furnished useful subject matter to the philosopher and the theologian. Here, for the first time in English, we have a systematic

study that worthily opens up a third approach—an investigation of the interrelation and interaction between religion and society, as exemplified in different cultures and ages, and as described in sociological concepts. We suspect it will prove no less useful to reflective thinkers.

An outstanding excellence of Wach's treatment is that he does not confuse the work of sociological analysis with the further interpretative tasks of philosophy of religion and theology. Nowhere does he assume that sociology utters the last word on the nature of religion. In its own sphere it must indeed remain true to its appropriate method, but it cannot replace other methods of approach such as theology which, as he says, is concerned with "the formulation of the religious norms and values which shall guide our lives and actions." (p. 6)

In this study Professor Wach's aim is to determine basic types of religious groups and to describe their workings in all sorts of different cultures. Marshalling the resources of a vast erudition, he draws an illuminating distinction between cults arising in natural groups such as families, kinships, races, nations, etc., on the one hand, and voluntarily formed religious groups such as secret societies, mysteries, brotherhoods, ecclesiastical bodies and protesting groups, on the other. This is highly suggestive, for it marks the difference in the integrative action of religion between its conservative and its creative forms.

All cults feel the effects of differentiation within society. "The more a society culturally advances and the more stratified it becomes, all the more do the various professional, economic and social groups tend to stress the worship of their preferred numina with its attendant rites and devotional practices." (p. 235) Thus arise special religions of the Warrior (as in Old Mexico, Mithraism, Zen Buddhism), of the Merchant (as in Parsiism and Jainism), of the Peasant (in many higher civilizations), and all the diversified forms of religious expression in each of the great world religions in Asia, Europe, and America. Behind the luxuriant sectarianism of the United States in particular, Wach traces the moving power of many social forces and conditions.

It must be confessed that this heavily documented essay of almost four hundred pages is neither light nor easy reading. It is loaded with fact and reference and one must toil to master its content. Yet its cumulative effect is profoundly moving. Ultimately Wach's analysis of types of relation between religion and the state, and of types of religious authority and leadership become definitely inspiring, giving solid basis for the conviction that in spite of the disruptive storms that beat upon society, religion will not abdicate its own appropriate and constructive sway. For this contribution from the science of sociology, philosophers and theologians may well be glad.

C. H. HAMILTON

Church History

CAESAR AND CHRIST; A History of Roman Civilization and of Christianity from Their Beginnings to A.D., 325, *by Will Durant.* New York: Simon & Schuster, Inc., 1944. 749 pages, $5.00. (Volume 3 of the author's "Story of Civilization.")

This work is in fact a censure on the present state of history in historical schools. In the last war, H. G. Wells, a biologist, was driven to write an history of the world for his children on account of the lack of direction and grasp in historians' histories. This war has produced three volumes from Will Durant, a philosopher, and the promise of a fourth to complete the task by bringing within the scope of history the present situation. The reason for both works is the same. History, like other branches of knowledge, has become so specialized that it has ceased to be a subject and has frequently degenerated into one of the baser forms of scholasticism. Teachers of history, for the greater part have limited the scope of the maxim *Totum lege,* and forgotten that what applies to the authorities of a period, belongs even more to the whole range of history. The work, therefore, must be welcomed, with the note of regret that it is not the triumph of an historian.

The problem of an adequate review of this *tour de force* is insurmountable. The style is lively throughout; the quotations from Latin authors are chosen with aptness and a sure touch. The selection of material leaves little to be desired, and the work provides a readable account of Roman civilization and history—generally conservative in view—which will serve as a convenient background for beginners in Church History.

F. W. BUCKLER

New Testament

PAUL FOR EVERYONE, *by Chester W. Quimby.* New York: The Macmillan Company, 1944. 176 pages. $2.00.

ACCORDING TO PAUL, *by Harris F. Rall.* New York: Charles Scribner's Sons, 1944. 272 pages. $2.75. (Ayer Lectures, 1942, Colgate-Rochester Divinity School).

The lull in publication of Christian books on Paul (but see Sholem Asch and Klausner) has been broken by these two highly readable productions. Quimby is an effective popularizer who attempts to make Paul intelligible to the average man. His book should prove to be a useful survey, though the author does not really attempt an integrated story. The critical problems of the life of Paul are largely left unresolved while, on the other hand, more detailed analysis of the letters is given than some would feel necessary for a book of this kind.

Doctor Rall is one of the most eminent theologians in the country and his Bross prize essay on *Christianity* is well known. Though his teaching has been in the field of Systematics he has long given a course on the theology of Paul. The gist of it is here published as he comes toward the close of a distinguished teaching career. Avowedly the book seeks to interpret the significance of Paul for our own day as well as to give an historical reconstruction of the thought of Paul. In the former task he is more successful than in the latter. The title should really be *According to Rall.* The book will take its place on the Methodist course of study as the volume dealing with the Doctrine of Salvation.

Much valuable Biblical exposition is included in the volume. No one should complain that Doctor Rall is interested in modern applications and not simply in antiquarian lore. The difficulty lies in whether Paul is really seen in true focus. When one raises such questions as the handling of Paul's attitude toward Torah one has an answer. In all of his 250 pages the author sees no need to trace Paul's argument in Galatians 3. Though salvation is found to be the key, Colossians 2: 9-15 is not analyzed. "Salvation *through* right relations" is certainly a strange way to state Paul's gospel. I would think that the correct preposition would be "to."

Nevertheless, the volume is an important contribution to the theological writing of our time and it is an able presentation of a type of liberalism which has much to contribute. It shows that others than Barthians may lay claim to the Apostle, and Rall does not modernize any more than do the dialectical theologians in their way.

C. T. CRAIG

Old Testament

THE CHALLENGE OF ISRAEL'S FAITH, *by G. Ernest Wright.* Chicago: University of Chicago Press, 1944. 108 pages. $1.50.

This book is concerned with the relevance of the Old Testament writings to our present day. It is written by one of the foremost of today's younger Biblical scholars, who is perhaps best known for his studies in Biblical archaeology. The book reflects the current revival of interest in Biblical theology. Even those who do not agree with the neo-orthodox views of the author will find this little volume stimulating and profitable reading. It is a book which the minister may well recommend to his laymen, or use as the basis of study in an adult Bible class. It deals with such subjects as scriptural authority, the nature of God, the covenanted community, religious terminology, and the meaning and outcome of history. The book reflects the warm personality and deeply religious spirit of the author.

H. G. MAY

Religious Education

CRUX ANSATA; AN INDICTMENT OF THE ROMAN CATHOLIC CHURCH, *by H. G. Wells.* New York: Agora Publishing Company, 1944. 113 pages. $1.75.

The author of this small volume is well known as a novelist, sociologist, and historian. His numerous books in the areas in which he is better known have been widely read. But H. G. Wells has also written several books in the field of religion. At the age of seventy-seven he wrote *Crux Ansata,* primarily autobiographical, an indictment of the Roman Catholic Church.

That a man of Mr. Wells' experience and ability ought to write an

informed and interesting book on the subject of the Roman Catholic Church might be taken for granted. But this review will examine that assumption.

To Mr. Wells, "Christianity early ceased to be purely prophetic and creative . . . and the Church trying desperately to get on with its unifying task, became dogmatic and resorted to arbitrary authority." (p. 12.) Although the book opens with the problem "Why Do We Not Bomb Rome" (The Italian Campaign of the present War had not been fought when the book was written), and closes with the "Pretentions and Limitations of Pope Pius XII" most of the chapters deal with the errors of the Roman Catholic Church as revealed in history.

Much might be written on the validity of the author's position, because the Roman Catholic Church has not been entirely an institution of purity and benevolence. Mr. Wells clearly points out the destructive character of a Church which uses the power which it has for its own self, and he quotes authorities to support his position.

But the book is a disappointment to this reviewer both for the treatment of the subject and for the style of presenting the material. Little new material is presented, and some of that which is presented readily reveals overstatement (e.g., in writing of the shrinkage of the Roman Catholic Church, Mr. Wells states, "The Pope is now the head of only about fifty millions of semi-literates scattered about the planet, trailing after them a blindly ignorant multitude of 'Faithful'; a following of ignorant men, women and children that does not exceed at the outside 120 millions all told . . . With that the Pope sets himself to hold back and frustrate the secular modernization of the world," p. 79). This is also shown in the author's treatment of Roman Catholicism in America when he states "Roman Catholics in America are influential because of their solid vote at elections." (p. 105) Perhaps the author thinks he is writing fiction when he makes his final statement, "Before mankind gets rid of it, the Papacy may be drowning our hopes for the coming generation in a welter of blood—in an attempt to achieve a final world-wide St. Bartholomew's Eve —and it will not add an inch to his stature nor alter the fact that the Pope, any pope, is necessarily an ill-educated and foolish obstacle, a nucleus of base resistance, heir to the tradition of Roman Catholicism in its last stages of poisonous decay, in the way to a better order in the world." (p. 113) The interesting style of novelist and historian Wells is missing. In chapter after chapter the author brings in lengthy quotations which provide detours and often irrelevant details.

Much can be written as an indictment of the Roman Catholic Church, and wherein that Church is in error the truth ought to be told. Toleration does not mean concealing the truth. But it is unfortunate that a man of the caliber and experience of H. G. Wells makes this book so autobiographical that it reflects his own position rather than marshalling data on the subject. The Protestant position is not so personal that objective truth needs to be sacrificed. The Protestant position needs to be supported by truth, not by unwarranted bias.

L. STIDLEY

Church Administration

AN AMERICAN DILEMMA, *by Gunnar Myrdal.* New York: Harper and Brothers, 1944. 1483 pp. (2 vv.) $7.50.

This is the summary study of the Negro in American Life Series which embodies the results of a five year study sponsored by the Carnegie Corporation. Gunnar Myrdal, a professor in the University of Stockholm, was brought in as an objective student to direct the study. It is unquestionably the most comprehensive study of the Negro in American life yet made. The dilemma is the conflict between the American creed of equality of opportunity and justice for all and the lag in public morals in actual treatment of the Negro. But in the persistence of this creed there is hope for an ultimate resolution of the conflict. Dr. Myrdal finds the white man's prejudice weakest at the point of economic discrimination which suggests that this may be the most effective point of attack on the pattern of inferior status of the Negro. The study is a required discipline for all who would give leadership in this area.

O. C. JONES

Alumni News Notes

Rev. Donn S. Stubbs, pastor of the Deerfield and Petersburg Methodist Churches, died at 5:30 Monday morning December 18, 1944 at the Emma L. Bixby Hospital in Adrian, Michigan, after a three day illness and appendectomy. Donn was born in Bentley, Michigan on April 26, 1909. He began his work in the Christian Ministry in 1937. He was a graduate of Adrian College and of the Oberlin Graduate School of Theology, where he received his Bachelor of Divinity degree in October, 1944. He is survived by his wife, Mrs. Oral Stubbs.

The funeral services were held at the Deerfield Methodist Church. Rev. Reginald Hocking assisted in the service, and Rev. John Updegraff attended as a representative of the Oberlin Graduate School of Theology.

John Middaugh, '44, was ordained and installed at the Phillips Avenue Presbyterian Church, East Cleveland, Ohio, on December 10, 1944.

Andrew Johnson, '44, is dividing his time between his home in Cleveland and his church in Norwalk, Ohio.

Richard W. Pettit, '44, is now at the Cuyahoga Falls Methodist Church.

Larry Durgin is the minister at Orient, New York. His interesting letter shows that he has been quite busy with both professional and family (Katherine Baldwin Durgin) affairs. Orient is a small town on Long Island Sound.

J. H. Satterwhite is the dean of the Seminary at Livingstone College, Salisbury, N. C. The school now has an enrollment of 47 full time students. His daughter, Joan Cecille, celebrated her first birthday on September 15, 1944.

Robert H. Taylor, '42, writes that he is now at Warren, Ohio and is busy remodelling the sanctuary, managing two youth groups and organizing a School of Christian Study.

Harry Dodge, '42, passes on this interesting bit of information: "A lady in my parish is a descendant of the man for whom Shipherd Lounge is named. Her maiden name was Shipherd. She is the pianist in our Sunday evening service." Harry is the minister at the Church of God in Kennedy, N. Y.

KEEPING UP WITH OBERLIN

The picture at Oberlin has not changed much in the last year. The most evident innovation is the appearance of Navy midshipman uniforms at Embassy. Two members of the Junior Class have joined the V-12 Pre-Chaplain's course.

—H. DUTTON, Alumni Editor.

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Who's Who in This Issue

Walter M. Horton, the author of the article 'Revelation,' has been Professor of Systematic Theology in Oberlin Graduate School of Theology since 1926.

August K. Reischauer, who delivered the Mead-Swing lectures on Japan this year, is a returned missionary from Japan where since 1918 he has been founder and executive secretary of Tokio Women's Christian College. He has lectured on Buddhism in many universities in America and is the author of several books on Japan. At present he is Lecturer in the History of Religions at Union Theological Seminary, New York.

Clarence Tucker Craig, the author of the Book List in this issue, is Professor of New Testament Language and Literature in the Oberlin Graduate School of Theology.

Michael Ringenberg, who interviewed Doctor Chiang for the Review, is a junior in the Oberlin Graduate School of Theology.

Glenn Lockard is a senior in the Graduate School of Theology and plans to enter the Navy chaplaincy upon his graduation in February.

The Book Reviews are by members of the faculty of the Oberlin Graduate School of Theology.

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